

John Birkbeck
3654

The
STRANGE AND WONDERFUL
PREDICTIONS

of
MR. CHRISTOPHER LOVE, *K*
MINISTER OF THE GOSPEL AT LAWRENCE JURY
LONDON;

Who was beheaded on Tower-hill, in the time of Oliver
Cromwell's government of England. Giving an account of
Babylon's fall, or the destruction of Popery; and in that
glorious event, a general Reformation over all the World.

WITH A
MOST EXTRAORDINARY
PROPHECY

OF
THE LATE REVOLUTION IN FRANCE,
And the Downfall of the Antichristian Kingdom in that
Country,
BY MR. PETER JURIEU.

ALSO
Extracts from the Writings of
DR. GILL,

AND
ROBERT FLEMMING,

Which bear evident Relation to the French Revolution, and
other astonishing Accidents that have or may be about to
happen.

To which is added,

NIXON'S
CHESHIRE PROPHECY,
AT LARGE;

Published from Lady Cowper's correct Copy, in the Reign of
Queen Anne;

ALSO
HIS LIFE.

PRINTED FOR JOHN NICHOLSON, BOOKSELLER,
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PREDICTIONS

MR. CHRISTOPHER LOVE

MINISTER OF THE GOSPEL AT LAWRENCE STREET

LONDON

It is the duty of every Christian to be prepared for the day of the Lord's coming. The Lord's coming is a mystery, and no man knows the day or the hour. But we can be prepared for it by living a life of holiness and obedience to the will of God. The Lord's coming will be a day of judgment, and every man will be judged according to his works. Therefore, let us live a life of holiness and obedience to the will of God, that we may be ready for the day of the Lord's coming.



ROBERT WATKINS

Printed and Published by Robert Watkins, at the British Museum, London.

CHECKER PROPHET

AT LONDON

Printed and Published by Robert Watkins, at the British Museum, London.

MISCELL

PRINTED FOR JOHN WATKINS, AT LONDON

AND SELLER

AT NO. 17, LONDON STREET, LONDON.

PREDICTIONS

OF

MR. CHRISTOPHER LOVE.

A Few nights after he was sentenced to be beheaded on Tower-hill which was on the 22d day of August, 1651, ten days before his appointed time, by the sentence he received at the bar, being one night visited by two of his intimate acquaintances, or bosom friends, as he himself called them, they began to complain of the cruelties of the times, and the malice and usage of time-serving brethren; to which Mr. Love answered, "And think you this is an evil time? No, no; this is the very time when grace and true godliness can be distinguished from hypocrisy: many have followed Christ hitherto for the loaves, and are now turned back for the roughness of the way, and the sore trial and tribulation which others met with who are gone before them.

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“ There are many in London at this very day, who think to go to heaven in their gilded coaches, and have denied Christ's cause before men (against whom I now witness) and Christ in his never-failing word has promised to deny all such before his Father and the holy angels. This is the time to discern between him that serveth God, and him that serveth him not. They formerly were my familiar acquaintance, in fellowship and sweet converse. I sent this day to have a few words with them here in the prison ; but they would not come ; for their countenance is fallen, their consciences wounded,—they cannot look me in the face ; because I knew of their resolution, and was a witness to their perjury.—But, ah ! how will they look the blessed Jesus in the face in the morning of the resurrection ? what answer or excuse will they have for what they have done ? O foolish people ! who think to escape the cross, and come to the crown ! I tell you nay ; you must all suffer persecution who follow the Lamb ; we must be hated of all nations for Christ's sake ; we must come thro' great tribulation, thro' the fiery furnace of affliction, before

before we can enter the land of joy and felicity. Know ye not that the souls that were slain for the testimony of Jesus are placed under the altar? Happy, happy are those men at this day, and ever shall be happy, who suffer for Christ's sake in a right and charitable way—thro' love to his cause, and honesty of heart; nor thro' pride and hypocrisy, without the root of the matter, to have it said they died martyrs: these are they who will miss their mark; and those who denied the call and looked back, shall never have the honour to find it. I am now pointed out by many to be in a destitute and forlorn condition; but I would not exchange my state, no not for all the glory that's on the earth: I find my Redeemer's love stronger in my bonds, than ever I did in the days of my liberty; therefore I hold living here as death itself. I am as full of love and joy in the Holy Spirit as ever bottle was filled with new wine. I am ready to cry out, The Spirit of the Lord God is upon me; I will not take upon me to prophecy; nevertheless the spirit of the Lord causeth me to utter:—This usurped authority now in the hands of Cromwell, shall shortly be at an end; England

shall be blessed with meek kings, and mild governments; powerful preachers, and dull hearers: good sermons to them will be as music to a sleepy man; they shall hear, but not understand, nor lay the word to heart, to practice it in their lives, to walk by it. O England, thou shalt wax old in wickedness; thy sins abound like those of Sodom; thy voluptuousness shall cry aloud for vengeance; the Lord shall threaten and chastise thee, yet in mercy and love will he look upon those that fear him, and call upon his name: He will spare and save them alive in the days of his anger, when the wicked shall be sifted from amongst you, as the chaff is sifted from amongst the wheat; for out of thee, O England, shall a bright star arise, whose light and voice shall make the heathen to quake, and knock under with submission to the gospel of Jesus; he shall be as a sound of thunder in the ears of the wicked, and as a lanthorn to the Jews, to lead them to the knowledge of Jesus, the only son of God, and true Messiah, whom they so long mistrusted, for the short work spoken off by the apostle, which the Lord is to make upon the earth,

earth, in the latter age of the world, cannot be afar off. Observe, my dear friends, while you live, my calculation of the dates in the book of the Revelation, and in Daniel, which the spirit of the Lord led me into ; for the Lord will reveal it to some of his own, ere that time come ; for the nearer the time is, the seals shall be taken away, and more and more shall be revealed to God's people ; for the Lord doth nothing without he reveal it, by his Spirit, to his servants the prophets : He destroyed not the old world, without the knowledge of Noah—He did not overthrow Sodom and Gomorrah without the knowledge of Abraham. I do not mean now that any new prophet shall arise ; but the Lord by his Spirit shall cause knowledge to abound among his people, whereby the old prophecies shall be clearly and perfectly understood. And I die in that thought, and really believe that my calculation on the Revelation by St. John, and the prophecy which St. Jerome, copied off, and translated out of the Hebrew language, as it is written on Seth's pillar in Damascus, which pillar is said to have stood since before the flood, and

was built by Seth, Adam's son, and written by Enoch the prophet; as likewise the holy precepts, whereby the patriarch walked before the law was given to Moses, which were also engraven on the said pillar, whereof many Jews have copies, in their own language, written on parchmrent, and engraven on brass, and copper; but the alteration of the date makes them to stagger at it, not knowing that the dates were to be altered by the birth of Christ. First, this prophecy is intituled, A short work of the Lord's in the latter age of the world. Great earthquakes and commotions by sea and land shall come in the year of God 1779. Great wars in Germany and America, in 1780. The destruction of popery, or Babylon's fall, in the year 1790. God will be known by many in the year 1795. This will produce a great man. The stars will wander, and the moon turn as blood in 1800. Africa, Asia, and America, will tremble, in 1803. A great earthquake over all the world, in 1805. God will be universally known by all: Then a general reformation, and peace for ever, when the people shall learn war no more. Happy is the man that liveth to see this day!"

PROPHECY

OF THE

FRENCH REVOLUTION.

FROM A PUBLICATION BY
THE LATE MR. PETER JURIEU.

In 1687.

—
Rev. xi. 13.

And the same hour there was a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand, and the remnant were affrighted, and gave glory to God.

NOW what is this *tenth part* of this city, which shall fall? In my opinion, we cannot doubt that 'tis *France*. This kingdom is the most considerable *part* or piece of the *ten horns*, or states, which once made up the great *Babylonian*

Babylonian city: it fell; this does not signify that the *French Monarchy* shall be *ruined*; it may be humbled; but in all appearance, Providence does design a great elevation for her afterward. 'Tis highly probable, that God will not let go unpunished the horrible outrages which it acts at this day. Afterward, it must build its greatness upon the ruins of the *papal empire*, and enrich itself with the spoils of those who shall take part with the *papacy*. They who at this day *persecute* the *protestants*, know not whither God is leading them: This is not the way by which he will lead *France* to the height of glory. If she comes thither, 'tis because she shall shortly change her road. Her greatening will be no damage to *protestant states*; on the contrary, the *protestant states* shall be enriched with the spoils of others; and be strengthened by the *fall of Anti-christ's empire*. This *tenth* part of the *city* shall fall, with respect to the *papacy*; it shall break with *Rome*, and the *Roman religion*. One thing is certain, that the *Babylonian empire* shall perish through the refusal of obedience by the *ten Kings*, who had given their power to the *beast*.

beast. The thing is already come to pass in part. The kingdoms of *Sweden, Denmark, England,* and several sovereign states in *Germany*, have withdrawn themselves from the *jurisdiction* of the *Pope.* They have spoiled the harlot of her riches. They have eaten her flesh, i. e. seized on her *benefices,* and *revenues,* which she had in their countries. This must go on, and be finished as it is begun. The *Kings* who yet remain under the *empire of Rome,* must break with her, leave her solitary and desolate.

But who must begin this *last revolt?* 'Tis most probable that *France* shall. Not *Spain,* which as yet is plunged in *superstition,* and is as much under the *tyranny* of the *clergy* as ever. Not the *Emperor,* who in *temporals* is subject to the *Pope,* and permits that in his *states* the *Archbishop of Strigonium* should teach that the *Pope* can take away the *Imperial* crown from him. It cannot be any country but *France,* which a long time ago hath begun to shake off the yoke of *Rome.* 'Tis well known how solemnly and openly *war* hath been declared against the *Pope,* by a *declaration* of the

the *King*, (ratified in all the *parliaments*) by the decisions of the *assembly* of the *French clergy*, by a *disputation* against the *authority* of the *Pope*, managed in the *Sorbon*, solemnly, and by order of the *court*. And to heighten the affront, the *theses* were posted up, even upon the *gates* of his *Nuntio*. Nothing of this kind had hitherto happened, at least in a time of peace, and unless the *Pope* had given occasion by his insolence.

Besides this, *superstition* and *idolatry* loose their credit much in *France*.— There is a secret *party*, though well enough known, which greatly despiseth the popular *devotions*, *images*, worship of *saints*, and is convinced that these are *human inventions*; God is before-hand preparing for this great work.

To this it may be objected, that for the last hundred and fifty *years*, the *Pope's empire* hath not been made up of *ten Kings*, because the *Kings* of *England*, *Sweden*, *Denmark*, &c. have thrown off his government; and consequently, *France* is not at this day the *tenth* part of the *Babylonian empire*; for 'tis more than

than a *tenth* part of it. But this is no difficulty; for we must know, that things retain the *names* which they bore in their original (without regarding the alterations which time does bring along). Though at this day, there are not *ten Kingdoms* under the *Babylonian empire*, 'tis notwithstanding certain, that each *Kingdom* was called, and ought to be called in this prophecy, the *tenth* part, because the prophet having described this *empire* in its beginning, by its *ten horns*, or *ten Kings*, 'tis necessary for our clear understanding, that every one of these *ten Kings*, and *kingdoms* should be called one of the *ten Kings*, or of the *ten kingdoms*, with respect to the original constitution of the *anti-christian empire*.

Seeing the *tenth part* of the *city* that must *fall*, is *France*, this gives me some hopes that the *death* of the *two witnesses* hath a particular relation to *this kingdom*. 'Tis the *street* or place of *this city*, *i. e.* the most fair and imminent *part* of it. The *witnesses* must remain dead upon *this street*, and upon it they must be raised again. And as the *death* of the *witnesses* and their resurrection have a relation

relation to the *kingdom of France*, it may well fall out, that we may not be far distant from the *time* of the *resurrection* of the *witnesses*, seeing the three years and a half of their *death* are either begun, or will begin shortly.

And in the earth-quake were slain seven thousand; in the Greek it is seven thousand names of men, and not seven thousand men. I confess, that this seems somewhat mysterious: in other places we find not this phrase, names of men, put simply for men. Perhaps there is here a figure of grammar called, bypallage casus, so that names of men are put for men of name, i. e. of raised and considerable quality, be it on the account of riches, or of dignity, or of learning. But I am more inclined to say, that here these words names of men, must be taken in their natural signification, and do intimate, that the total Reformation of France shall not be made with bloodshed; nothing shall be destroyed but names such as are the names of Monks, of Carmélites, of Angustines, of Dominicans, of Jacobins, of Franciscans, Capuchins, Jesuites, Minimes, and an infinite company

pany of others, whose number 'tis not easy to define, and which the Holy Ghost denotes by the number *seven*, which is the number of perfection, to signify that the orders of *monks* and *nuns* shall perish for ever. This is an *institution* so degenerated from its first original, that 'tis become the arm of *Antichrist*. These orders cannot perish one without another.

These *great events* deserve to be distinguished from all others; for they have changed, or shall change, The **WHOLE FACE OF THE WORLD.**

part of others, whose number is not
easy to reckon, and which the Holy
Ghost draws by the number seven.
which is the number of perfection, in
which the order of seven is the
first part of every thing, and the
last so the number seven is the original
of the number of the seven days.
I have written down the number
seven.

These are the seven days to be dis-
tinguished from all others, for they have
the name of the seven days of the
WORLD.

EXTRACTS
FROM
DISCOURSES
ON
SEVERAL SUBJECTS.
BY ROBERT FLEMMING.

London, printed for Andrew Bell, at the Bible and Cross-keys,
Cornhill, 1701, Anno Dom.

Rev. XVI. 8.

And the fourth angel poured forth his vial upon the sun and power was given unto him to scorch men with fire; and men were scorched with great heat, and blasphemed the name of God who has power over these plagues, and repented not to give him glory.

THE fourth vial comes now to be considered, and as this is poured forth upon the sun, so the effect of it is men's being scorched with fire, which
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makes them blaspheme God and their King, look upwards. This vial must begin where the *other* ends in 1648, and seeing the bombardment of towns and cities was chiefly made use of in this æra, we may see how properly this scorching or burning men from above, is made use of, to characterize the time of this vial: but the chief thing to be taken notice of is, that the sun and other luminaries are the emblems of princes and kingdoms, as we took notice before; therefore the pouring out this vial upon the sun, denotes the humiliation of some eminent potentates of the Romish interest, whose influence and countenance, cherish and support the papal cause, this therefore must be principally understood of the houses of *Austria* and *Bourbon*, though not exclusively of other Romish princes.

And now seeing I have marked out the time we live in, my conjecture shall relate to the remaining part of the vial.— I do humbly suppose it will come to its pitch in 1717, and that it will run out in 1791, so that there is ground to hope that about the beginning of another century

tury, things may alter for the better, for I cannot but hope that some new mortification of the chief supporters of Antichrist will then happen, and perhaps the French monarchy may begin to be considerably humbled about that time; that whereas the French king takes the sun for his emblem and this for his motto—*Nec pluribus impar*, he may at length, or his successors and the *monarchy itself* at least before the year 1794, be forced to acknowledge that in respect to neighbouring potentates he is even *Singulis impar*. The expiration of this vial will not be till the year 1794—It is something very peculiar in some sense to this vial that the sun, upon which it is poured out, should yet be made the executor of the judgment of it in others, at the same time he is tormented with it himself, and if the King of France is principally denoted, he is yet to be made use of as Nebuchadnezzar was of old to the Jews. There is yet a third thing which I cannot think without fear and trembling of heart, that it is further said, that while this sun of the world is running his dreadful career and scorching men with fire they are so far from being better by these

judgments, that they go on more and more to blaspheme the name of God who has power over these plagues.

In the fourth place we may justly suppose that the *French monarchy* after it has scorched others, will itself consume by doing so, its fire, and that which is the fuel that maintains it, wasting insensibly till it be exhausted, at least towards the end of the century.

EXTRACTS

FROM

SERMONS

BY DR, JOHN GILL.

THERE are some times fixed in prophecy, which by diligence, attention, and application men may arrive to some understanding of. There are indeed some times and seasons, the knowledge of which is not to be attained unto; and it would be wrong, as well as in vain, curiously to search into them. *It is not for us to know the times or the seasons, which the Father hath put in his own power; for he has determined the times before appointed, when every thing that he has purposed or promised should come to pass; and he has fixed a time for every purpose under the heaven, for the performance of every thing he has designed shall be; a time to be born, and a time to die, and for every intermediate event; but these times are not known*

before-hand, until things are brought into execution. There are others, and very remarkable events, the times of which are pointed at in prophesy ; and which with diligence and application, the knowledge of them may in some measure be attained unto : as for instance, the first coming of Christ into this world to save men ; the time for it was not only agreed upon, and settled between the Father and the Son, called the *fulness of time*, but there were several prophetic hints of it ; nay, not only was it described by some general circumstances, as that it should be before the second temple was destroyed, since he was to come into it, and while the sceptre was in the tribe of *Judah* ; but the precise time was fixed by *Daniel's* seventy weeks, or 490 years, which were to commence from a date given him ; and before the expiration of which, the Messiah was to come : and so as he, by reading *Jeremiah's* books, knew the time when the *Babylonish* captivity should end ; another, by reading his prophecies, might know when the Messiah would come ; and accordingly about the time when those weeks were drawing near to an expiration, there were
many

many that were looking for the Messiah, and redemption by him, as knowing that it was about the time, by these weeks, that he should come. There is a time set for his second coming, and God *in his times* will *shew* him, or cause him openly to appear; and though he will come in an hour we know not of, yet there are some circumstances pointed out in the word of God by which it may be known that it is nigh at hand; as that the day when the Son of man shall be revealed shall be as the days of *Noah* and *Lot*, when men indulged themselves in pleasure, lived in great security, unaware of the ruin coming upon them; and that when the Son of man cometh, *faith* will not be *found in the earth*; whether this be understood of the grace or doctrine of faith, or of faith with respect to Christ's coming: and when we compare these things with the present times, and consider the luxury, love of pleasure, carnal security and infidelity that abound among us, we might conclude that the coming of Christ is just at hand, were it not that there are many things which require time, yet to be fulfilled, previous to it, as the destruction of Antichrist, the con-

version of the *Jews*, and the bringing in the fulness of the *Gentiles*. So the last judgment which will take place at the second coming of Christ, and is most certain, being early known and often spoken of, *Enoch*, the seventh from *Adam*, prophesied of it, and of Christ's coming to it; the day is appointed when it will come on, though of that day and hour knoweth no man, not the angels in heaven, but the Father only: but then the principal things that should come to pass, relative to the church, between the first and second coming of Christ to judgment, are signified to us in the book of the *Revelation*.

*Sermon from 1 Chron. xii. 32. preached
Jan. 1. 1752.*

The destruction of antichrist is the grand leading event to the glories of this state. This is hinted at in the epistle to the church at *Philadelphia*, the emblem of the spiritual reign; it will be the last struggle of the beast that will cause that *hour of temptation, which shall come upon all the world to try* the inhabitants of it: when the seventh trumpet will be sounded,

sounded, which will bring on the spiritual kingdom of Christ throughout the world, he will *destroy them which destroy the earth*; meaning the Papists who have destroyed the inhabitants of the earth with their false doctrine, superstitious worship, and with those bloody wars, murders, and massacres, they have been at the bottom of. And till this is done, the spiritual reign cannot take place, especially in its full compass, and in all its branches, for so long as antichrist reigns, the church will be more or less in an afflicted state: the dates of the church's troubles, and of the reign of antichrist are alike, and will expire together: the power given to the beast, is to continue forty and two months; and so long the holy city or church, is to be trodden under foot; and so long the witnesses will prophesy in sackcloth, even one thousand two hundred and threescore days, which are equal to forty-two months; wherefore there can be no truly good and happy days, 'til these dates are ended.

The destruction of antichrist will be by the *spirit* of Christ's *mouth*, and the brightness

brightness of his coming ; that is, by his coming in a spiritual way ; or through the word of his mouth, his gospel attended by his spirit and power ; which will shine out with so much lustre, splendor, light and glory, as will chase away the darkness of popery, and enlighten the minds of people, to see into all the fopperies, absurdities, and wickedness of that religion, and cause them to cast it off ; yea even to open the eyes of the kings and princes of the earth, to behold and loath the abominations of the whore of *Rome*, they have committed fornication with ; and fill them with wrath and indignation against her, as to hate her, make her bare and desolate, and burn her with fire.

This work will be greatly effected by the pouring out the seven vials of God's wrath, or the inflicting the seven last plagues upon the antichristian states, upon the western and eastern antichrist, the Pope and Turk ; who must be both removed to make way for the spiritual reign of Christ. These seven vials will be poured out, or those plagues inflicted by *Angels* ; by whom we are to understand

stand protestant kings, and princes, and generals of armies; and these will be given them by *one* or the first of the *four beasts*, or living creatures, the emblems of gospel-ministers; who having some notice of the time of antichrist's destruction being at hand, will stir up and animate the christian princes and potentates to take this work in hand; and who are therefore said to go forth from *the temple*, the church, the place of divine and spiritual worship, and where they themselves are worshippers! and from thence they have orders to go forth and do their work.

The first *five* of these vials concern the western antichrist, and his dominions: between which, and the trumpets, there is a great correspondence, tho' they respect different times and persons. The *first* vial will be poured out upon *the earth*, and designs those popish countries which are upon the continent, as *France* and *Germany*, especially the latter; and as the first trumpet brought the *Goths* into *Germany*, so the first vial will bring great distress upon the popish party in the empire, and issue in a reformation

tion from popery. The *second* vial will be poured out upon the *sea*, and may intend the maritime powers belonging to the see of *Rome*, particularly *Spain* and *Portugal*; and as the second trumpet brought the *Vandals* into these places, so this vial will effect the same, and bring wars and desolations into them, and make a change in their religion. The *third* vial will be poured out upon the *rivers and fountains of water*, which may point to those places adjacent to *Rome*, as *Italy* and *Savoy*; and as the third trumpet brought the *Huns* into those parts, so this vial will bring in large armies hither, which will cause much blood-shed, and a great revolution in church and state. The fourth vial will be poured out upon *the sun*, which must denote some person or persons of great dignity and influence, and as the fourth trumpet brought destruction upon the emperor of *Rome*, the sun of the empire, and upon governors under him, signified by the moon and stars; this vial will bring on the ruin of the pope of *Rome*, the sun of the antichristian empire, with all his cardinals, bishops, priests, &c. The *fifth* vial will be poured out upon *the*
seat

seat of the beast, which is *Rome*, the seat, that the devil gave to the beast, and will produce great darkness in his kingdom; tho' as yet it will not be utterly destroyed, which is reserved to the seventh vial. Now these several vials as they will be so many plagues on the western antichrist, and make so many breaches and ruins upon his states and dominions, so they will be so many gradual steps to the advancement of the glory and kingdom of Christ, and issue in the reformation of these places from popery. The *sixth* vial will be poured out on *the river Euphrates*, which designs the *Turkish* empire, in the midst of which that river is: and as the sixth trumpet let loose the four angels, or heads of the *Ottoman* family into *Europe*, so this vial affects the same empire, and brings destruction on it, signified by the drying up the waters of that river, as *Babylon's* destruction is expressed by the drying up of her sea, *Jer. li. 36.* which will make way for the *kings*, or kingdoms of *the east*; the kingdoms of *Persia* and *Tartary*, and others, to receive and embrace the Christian religion: This is the second or *Turkish* woe, which shall pass away;

away ; when the kingdoms of this world will become Christ's, and his dominion will be from sea to sea, from the *Mediterranean sea* to the *Persian sea* ; and from the river *Euphrates* to the ends of the earth. The *seventh* vial will be poured out upon the air, the whole kingdom of satan, in all the branches of it, who is the prince of the power of the air ; and this vial will clear the whole world of all the remains of Christ's enemies, pagan, papal, and mahometan, which the other vials left or did not reach ; and now will Christ's kingdom be in its full glory. Now the *heathens, papists, pagans, and mahometans*, will *perish out of his land*, and these sorts of sinners will be *consumed out of the earth*, and such *wicked ones* will be *no more*.

God will make a short work in righteousness, upon the enemies of his church : as yet I take it, none of them are poured out, tho' some great and learned men have so thought ; as yet there have been no such devastations on the continent, as in *France* and *Germany*, as to produce the above effects ; nor in the countries of *Spain* and *Portugal* ; nor in *Italy* and
Savoy,

Savoy, and the like places near *Rome*, nor in the seat of the beast, *Rome* itself: nor on the Pope and his cardinals; the river *Euphrates* is not dried up; the *Ottoman* empire is yet in being; the *Turkish* woe is not passed away; and much less the world cleared of all the enemies of Christ and his church; no, before this work is done, the outer court must be given to the Gentiles, and the witnesses must be slain. Had they begun to be poured out at the time of the reformation, as some have thought, in all likelihood they would have been finished before now; and antichrist would have been destroyed, and better times than we are now in, would have succeeded; but however, this we may be assured of that as the plagues in *Egypt* issued in the destruction of *Pharaoh*, and in the deliverance of the *Israelites*, so these vials will end in the ruin of antichrist, and in the salvation of the church of Christ. As soon as these things will take place, nay, as soon as you hear of those seven plagues, immediately you hear of persons on a sea of glass, triumphing over antichrist, having the harps of God, and singing the song of *Moses* and the Lamb:

Lamb: and no sooner it is said, *that Babylon is fallen*, but voices are heard in heaven ascribing salvation, glory, honour, and power to God, for his judgments on the great whore; declaring that the Lord God omnipotent reigneth; that the marriage of the Lamb is come; and his bride made ready; and proclaiming them happy that are called to the marriage supper of the Lamb; all which respect the spiritual reign of Christ, now introduced by the ruin of antichrist.

There will be very large conversions every where, in the several parts of the world: in all popish countries, and antichristian states; even the ten kings, that have given their kingdoms to the beast, have been associates of antichrist, and reigned with him, shall withdraw from him; they and their subjects shall revolt from him, and be converted, and embrace the pure gospel: as it will be the christian princes and potentates that will pour out the seven vials on antichrist, they will carry the gospel with them wherever they go; or however, the ministers of it will follow closely at their heels, way being made by the former for them;

them ; whose ministry will meet with great success, every where, and those that escape the judgments of God in these nations, will not only be *affrighted* at them, but will be truly converted by the gospel, and *give glory to the God of heaven*. In the *Mahometan* nations, the *Turkish* woe being past, and that empire being destroyed, and way made for the gospel to be carried into the eastern kingdoms, great and large conversions will be made by it ; there is a most g'aring prophecy of this in *Isa. lx. 7.* which whole chapter concerns the spiritual and personal reign of Christ ; *all the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee ; they shall come up with acceptance on mine altar, and I will glorify the house of my glory.* Now *Kedar* and *Nebaioth* were the sons of *Ishmael*. *Gen. xxv. 13.* who settled in *Arabia*, the country now possessed by the *Turks* ; so that this is a prophecy of the conversion of multitudes in those parts, whereby the interest of Christ will be increased, and his church glorified. Moreover, in all Pagan countries the gospel will make its way, and be successful ; the *covering* and *veil*

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of blindness and ignorance, *cast* and *spread* over all people and nations, will be removed by it ; not only the darkness of popery and *Mahometanism*, but the gross darkness of paganism shall flee away at the light and brightness of *Zion's* rising ; the *Gentiles* shall come to it ; the fulness and forces of them shall be brought into the church, being converted by the word : and not only vast multitudes of the common people, but great personages also ; kings shall be enlightened by it ; these shall come to Christ, fall down before him, and worship him ; these shall come into his church, and become members of it ; kings shall be *nursing fathers*, and queens *nursing mothers* to his people ; they shall bring their riches, honour, and glory into his house ; and his saints shall *suck the breasts of kings*, be enriched, honoured, and protected by them. This will be the time when *the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High* ; not that there will be any change or alteration in the form and order of civil government, which will be the same as now ; there will be

be kings and queens then, as at this time, as these prophecies shew, it will not be until the personal reign of Christ takes place, that *all rule, authority, and power*, will be *put down* : civil magistracy in the spiritual reign will continue as it is ; only it will change hands, it will be entirely in the hands of christian kings and princes all the world over ; and no doubt but it will be better exercised, be more orderly and regular ; and that truth and righteousness will prevail every where. But I must not forget the conversion of that considerable body of people the *Jews*, who have been preserved a distinct people for several hundreds of years, for this purpose ; the conversion of these people will be sudden, and of them altogether ; *a nation shall be born at once*. It looks as if their conversion would be like that of the apostle *Paul*, and he seems to hint that it will, when he says, that he in obtaining mercy, was a *pattern to them which should hereafter believe* ; meaning, perhaps, his own countrymen that should believe in Christ in the latter day, whose conversion would be similar to his ; that as his conversion was sudden, in the midst of all his ignorance, unbel-

lief and rebellion, and without the word,
 by the immediate power, and grace of
 God, so will theirs be in like manner:
 nor is it likely that their conversion should
 be by means of the word, since there is
 such an aversion in that people, to the
 hearing of it; and a rare thing it is to
 see a *Jew* in a christian assembly. But,
 however, all *Israel* shall be called, con-
 verted, and *saved*; there is a famous
 prophecy of this in *Hos.* iii. 4, 5. in the
 first of these verses it is said, *the children*
of Israel shall abide many days without a
king and without a prince; without any
 civil government of their own, the sceptre
 having departed from them many
 hundred years ago; *and without a sacri-*
fice; daily or yearly, or on any occasion:
 they believing it to be unlawful to sacri-
 fice any where but in their own land, and
 at *Jerusalem*, and on the altar of God
 there; *and without an image, and with-*
out an ephod, and without teraphim;
 without any manner of idols, or idol-
 worship; they being not addicted to
 idolatry, since their return from the *Ba-*
bylonish captivity: and now as all these
 things are exactly fulfilled in them, so
 will in like manner that which follows:
afterwards

afterwards shall the children of Israel return; by faith and repentance, from their evil way, from their impenitence and unbelief, and rejection of the Messiah; and seek the Lord their God, and David their king; the Messiah, the son of David, their king, as their own Targum paraphrases it; and shall fear the Lord and his goodness in the latter days; in the spiritual reign of Christ; and it is hinted as in the Philadelphian state, Rev. iii. 9. then will the children of Israel appoint themselves one head, which is Christ, whom they will own and acknowledge to be their head, lord, and king; and they shall come up out of the land, or countries, where they are, to their own land, and great shall be the day of Jezreel; and this will make a considerable part of the glory of Christ's spiritual reign.

The light of the gospel, both in the preachers and professors of it, will be very great, clear, and distinct, *the light of the moon*, as in the present dispensation, to which it may be compared, *shall be as the light of the sun*, to which that dispensation shall be like; *and the light*

of the sun shall be seven fold, as the light of seven days ; as if the light of seven days were collected together, and shone out at once ; hyperbolical expressions, setting forth the exceeding greatness of gospel-light in those times : not only the watchmen, ministers of the word, shall see eye to eye ; all truths clearly and distinctly ; their ideas and sentiments, shall be regular and uniform ; there will be an intire harmony, and agreement between them ; but even private christians, common members, shall all know the Lord, and the things of the gospel, in a very clear and comfortable manner, even from the least of them unto the greatest of them : when God shall lay Zion's stones with fair colours, and her foundations with sapphires, make her windows of agates, and her gates of carbuncles, and all her borders of pleasant stones ; then all her children shall be taught of God, to such a degree as they never were before, so clearly, fully, and universally.

Brotherly love, which is now waxen cold, will be in its heighth and glory, agreeable to the name of this state, *Philadelphia*, which signifies brotherly love :
three

there will be no more contentions, animosities, and quarrels : *Ephraim shall not envy Judah* ; on account of pre-eminence of office, gifts, and grace ; *and Judah shall not envy Ephraim* ; by any haughty and overbearing carriage, or with wrangling debates, and opprobrious language ; the two sticks of *Ephraim* and *Judah*, shall be one in the hand of the Lord ; there will be perfect harmony and love, nothing to disturb, distress, and make uneasy, or tend to alienate the affections of one from another ? there will be no *pricking briar*, nor *grieving thorn* among them ; they will be like the first christians, *of one heart, and of one soul*, being of *one mind*, and of *one judgment* ; all studying to keep the unity of the spirit in the bond of peace.

Holiness which becomes the *house* of God *for ever*, will now adorn every member in it ; nor will there be so much immorality in the world as at this present time ; holiness will be as common as prophaneness is now ; *in that day there shall be upon the bells of the horses, holiness to the Lord—yea every pot in Jerusalem and in Judah, shall be holiness unto*

the Lord of hosts: Christ therefore takes his titles in writing to the church at *Philadelphia*, the emblem of the spiritual reign, suitable to its state; as truth and holiness shall then prevail, he addresses it thus, *these things saith he that is holy, he that is true*; truth and holiness go together; truth influences the heart, and that the life and conversation.

There will be great peace and prosperity of all kinds, inward and outward, spiritual and temporal; in those *days* of the Messiah's spiritual reign, *shall the righteous flourish; and abundance of peace so long as the moon endureth*: as the saints will enjoy great peace of conscience and tranquillity of mind, so they will have nothing to disturb them without; there will be no more persecution; there will be none *to hurt or destroy in all the Lord's holy mountain*, as there will be no discord among themselves, so no distress from any enemies, *violence shall no more be heard in their land, nor wasting and destruction within their border*: O happy, halcyon days! I go on to observe,

There

There will be a personal appearance of the son of God, and a glorious one it will be : he will personally appear ; *the Lord himself shall descend* ; not by his spirit, or by the communication of his grace, or by his gracious presence, as before ; but in person he will descend from the third heaven, where he is, in our nature, into the air, where he will be visible ; *every eye shall see him, when he cometh with clouds* ; or in the clouds of heaven, which will be his chariot ; he will descend on earth at the proper time : *and his feet shall stand upon the mount of Olives* ; on that spot of ground from whence he ascended to heaven. *Job* seems to have this descent of his in view, when he says, *he shall stand at the latter day upon the earth* ; which seems to respect not so much his first coming as his second ; since it is connected with the resurrection of the dead.

This appearance of Christ will be a very glorious one ; it is called *the glorious appearing of the great God, and our Saviour Jesus Christ*.

Happy

Happy are those that belong to this city, who are fellow-citizens with the saints, and of the household of God; whose citizenship is in heaven, and they have a right to enter in thro' the gates into the holy city, the *new Jerusalem*; but miserable will those be, that will be without, *for without are dogs*: and then *he that is unjust*, will be *unjust still*; and *he that is filthy*, will be *filthy still*; and *he that his righteous*, will be *righteous still*; and *he that is holy*, will be *holy still*.

Sermon, from Psalm 87. 3. preached Dec. 27, 1752.

NIXON'S

CHESHIRE PROPHECY,

AT LARGE.

INTRODUCTION.

THIS remarkable Prophecy has been carefully revised, corrected, and improved; our author, Robert Ntixon, was but a kind of ideot, and used to be employed in following the plough. He had lived in some farmers' families, and was their drudge and their jest.

At last, Thomas Cholmondeley, of Vale Royal, Esq. took him into his house, and he lived there when he composed this Prophecy, which he delivered with as much gravity and solemnity, as if he had been an oracle; and it was observed, that tho' the fool was a driveler, and could not speak common sense when he was uninspired, yet in delivering his Prophecies he spoke plainly and sensibly; how truly will be seen in the following pages.

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As to the credit of this Prophecy, I dare say it is as well attested as many of Nostradamus' or Merlin's, and come to pass as well as the best of 'Squire Bickerstaff's. It is plain enough that great men have in all ages had recourse to Prophecy as well as the vulgar. I would not have all grave persons despise the inspirations of Nixon. The late French King gave audience to an inspired farrier, and rewarded him with an hundred pistoles for his prophetic intelligence ; though by what I can learn he did not come near our Nixon for gifts.

The simplicity, the circumstances, and history, of the Cheshire Prophecy, are so remarkable, that I hope the public will be as much delighted as I was myself.

By the way, this is not a prophecy of to-day : it is as old as the Powder-plot, and the story will make it appear, that there is as little imposture in it as the Jacobites pretend there is in the person it seems to have an eye too ; but whether they are both impostures alike or not, I leave to the reader to determine.



THE PROPHECY.

IN the reign of King James the first, there lived a man, generally reputed a fool, whose name was Nixon. One day when he returned home, from ploughing in the field, he laid the things down which he had in his hands, and continuing for some time in a seemingly deep and thoughtful meditation, at length he pronounced in a loud voice, Now I will prophesy. And spoke as follows :

When a Raven shall build in a Stone Lion's mouth on the top of a Church in Cheshire, then a King of England shall be driven out of his kingdom, and never return more.

When an Eagle shall sit on the top of the house, then an heir shall be born to the Cholmondeley's family ; and this heir shall live to see England invaded by foreigners, who shall proceed so far as a town in Cheshire ; but a Miller, named Peter, shall be born with two heels on one foot, and at that time living in a mill of Mr. Cholmondeley's, he shall be instrumental in delivering the nation.

The person who then governs the nation will be in great trouble, and skulk about :

about: The invading king shall be killed, laid across a horse's back like a calf, and led in triumph. The miller, having been instrumental in it, shall bring forth the person that then governs the kingdom, and be knighted for what he has done; and after that England see happy days. A young new set of men shall come, who shall prosper, and make a flourishing Church for two hundred years.

As a token of the truth of all this, a wall of Mr. Cholmondeley's shall fall: If it falls downwards, the Church shall be oppressed, and rise no more: but if upwards, next the rising hill on the side of it, then it shall flourish again. Under this wall shall be found the bones of a British King.

A pond shall run with blood three days, and the Cross-stone pillar in the Forest sink so low into the ground, that a crow from the top of it shall drink of the best blood in England.

A boy shall be born with three thumbs, and shall hold three kings' horses, while England shall be three times won and lost in one day.

The original may be seen in several families in Cheshire, and in particular in the

the hands of Mr. Egerton, of Oulton, with many other remarkables; as, that Pecferton Windmill should be removed to Ludditon-hill, that horses saddled should run about till their girths rotted away.

Now as for authorities to prove this Prophecy to be genuine, and how it has been hitherto accomplished, I might refer myself to the whole county of Chester, where it is in every one's mouth, and has been for these forty years. As much as I have of the manuscript was sent me by a person of sense and veracity, and as little disposed to believe visions as any body. For my own part I build nothing on this or any other Prophecy; only there is something so very odd in the story, and so pat in the wording of it, that I cannot help giving it as I found it. The family of the Cholmondeleys is very antient in this county, and takes its name from a place so called, near Nantwich. There are also Cholmton, and Cholmondeston; but the seat of that branch of the family, which kept our Prophet Nixon, is at Vale-Royal, on the river Weaver in Delamere forest. It was formerly an Abbey founded by Edward I.
and

and came to the Cholmondeleys from the famous family of the Holcrofts. When Nixon prophesied, this family was near being extinct, the heir having married Sir Walter, St. John's daughter, a lady not esteemed very young, who, notwithstanding, being with child, fell in labour, and continued so for some days. (During which time an Eagle sat upon the house-top, and flew away when she was delivered, which proved to be a son.)

A Raven is also known to have built in a Stone Lion's mouth, in the steeple of the Church of Over, in the forest of De-lamere. Not long before the abdication of King James. The wall spoken of fell down, and fell upwards, and in removing the rubbish, were found the bones of a man of more than ordinary size. A pond at the same time ran with water that had a reddish tincture, and was never known to have done so before or since.

Headless cross in the forest, which in the memory of man was several feet high, is now sunk within half a foot of the ground.

In the parish of Budworth, a boy was born with three thumbs ; he had also two heels on one foot.—Lady Egerton, wishing

ing well to another restoration, often instigated her husband to turn Peter, the miller of Neginshire mills, out of the mill; but he looked upon it as a whimsy, and so permitted Peter still to continue there, in hopes of becoming as good a knight as Sir Philip his landlord was.

Of this Peter I have been told that the Lady Narcliff, of Chelsea, and the Lady St. John of Battersea, have often been heard to talk, and that they both asserted the truth of our Prophecy, and its accomplishment, with particulars that are more extraordinary than any I have yet mentioned. The noise of Nixon's predictions, reaching the ears of King James the First, he would needs see this fool, who cried and made much ado that he might not go to Court; and the reason that he gave was, That he should be starved.

(A very whimsical fancy of his: Courts are not places where people use to starve in, when they once come there, whatever they did before.) The King being informed of Nixon's refusing to come, said he would take particular care that he should not be starved, and ordered him to be brought up. Nixon

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cried out. He was sent for again, and soon after the messenger arrived, who brought him up from Cheshire.

How or whether he prophesied to his Majesty, nobody can tell ; but he is not the first fool that has made a good Court Prophet.

That Nixon might be well provided for, 'twas ordered that he should be kept in the kitchen, where he grew so troublesome in licking and picking the meat, that the cooks locked him up in a hole, and the King going on a sudden from Hampton Court to London, they forgot the fool in the hurry, and he was really starved to death.

There are a great many passages of this Fool Prophet's life and sayings, transmitted by tradition from father to son in this county palatine ; as, that when he lived with a farmer, before he was taken into Mr. Cholmondeley's family, he gored an ox so cruelly, that one of the ploughmen threatened to beat him for abusing his master's beast. Nixon said, my master's beast will not be his three days. A life in an estate dropping in that time, the Lord of the manor took the same ox for an herriot. This account,

as

as whimsical and romantic as it is, was told to the Lady Cowper, in the year 1670, by Dr. Patrick, late Bishop of Ely, then Chaplain to Sir Walter st. John; and that Lady had the following farther particulars, relating to this Prophecy, and the fulfilling of many parts of it, from Mrs. Chute, sister of Mrs. Cholmondeley, of Vale-Royal; who affirmed, that a multitude of people gathering together to see the Eagle before mentioned, the bird was frightened from her young; that she herself was one of them, and the cry among the people was, Nixon's Prophecy is fulfilled, and we shall have a foreign King. She declared, that she read over the Prophecy many times, when her sister was with child of the heir who now enjoys the estate. She particularly remembered that King James II. was plainly pointed at, and that it was foretold he should endeavour to subvert the laws and religion of this kingdom, for which reason they would rise and turn him out; that the Eagle of which Nixon prophesied perched in one of the windows all the time her sister was in labour. She said it was the biggest bird she ever saw; that it was in a deep snow, and that it

perched on the edge of a great bow-window, which had a large border on the outside, and that she and many others opened the window to try to scare it away, but it would not stir till Mrs. Cholmondeley was delivered; after which it took flight to a great tree over against the room her sister lay in, where having staid about three days, it flew away in the night. She affirmed further to the Lady Cowper, that the falling of the garden-wall was a thing not to be questioned, it being in so many people's memory: That it was foretold that the heir of Vale-Royal should live to see England invaded by foreigners, and that he should fight bravely for his king and his country: That the Miller mentioned is alive, and expects to be knighted, and is in the very mill that is foretold: That he should kill two invaders who would come in, the one from the West, and the other from the North; That he from the North should bring with him of all nations; Swedes, Danes, Germans, and Dutch; and that in the folds of his garments he should bring fire and famine, plague and murder: that many great battles should be fought in England, one upon London Bridge, which

which would be so bloody, that people would ride in London streets up to their horses bellies in blood ; that several other battles should be fought up and down most parts in Cheshire ; and that the last that ever would be fought in England, should be on Delamere forest : That the heir of Oulton, whose name is E——n, and has married Earl Cholmondeley's sister, shall be hanged up at his own gate.

Lastly, he foretells great glory and prosperity to those who stand up in defence of their laws and liberties, and ruin and misery to those that should betray them. He says, the year before this would happen, bread-corn would be very dear, and that the year following more troubles should begin, which would last three years ; that the first would be moderate, the second bloody, and the third intolerable ; that unless they were shortened, no mortal could bear them ; and that there were no mischiefs but what poor England would feel at that time. But that *George*, the son of *George* should put an end to all. That afterwards the Church should flourish, and England be the most glorious nation upon earth. The same Lady Cowper was not content

to take these particulars from Mrs. Chute, but she enquired of Sir Thomas Aston, of the truth of this Prophecy, and he attested it was in great reputation in Cheshire, and that the facts were known by every one to have happened as Nixon said they would, adding, that the morning before the garden wall fell, his neighbour Mr. Cholmondeley going to ride out a hunting, said, Nixon seldom fails, but now I think he will; for he foretold that this day my garden-wall would fall, and I think it looks as if it would stand these forty years; that he had not been gone a quarter of an hour before the wall split, and fell upwards against the rising of the hill, which, as Nixon would have it, was the presage of a flourishing church.

As to the removal of Peckferton mill, it was done by Sir John Crewe, the mill having lost its trade there, for which he ordered it to be set upon Ludditon-hill; and being asked if he did it to fulfil the Prophecy, he declared he never thought of it. I myself have inquired of a person who knows Mr. Cholmondeley's pond as well as Rosamond's in St. James's Park, and he assured me the falling of the wall, and the pond running blood,

blood, as they call it, are facts which, in Cheshire, any one would be reckoned mad for making the least question of. As there are several particulars in this Prophecy which remain unfulfilled, so when they come to pass some other circumstances may be added, which are not convenient to be told until accomplished.

If I had a mind to look into the antiquities of this county, I might find that Prodigies and Prophecies are no unusual things there. Cambden tells us, that at Brereton, not many miles from Vale-Royal, which gave name to a famous antient, numerous and knightly family, there is a thing as strange as the perching Eagle, or the falling of the wall, which he says was attested to him by many persons, and was commonly believed; that before any heir of this family dies, there are seen in a lake adjoining, the bodies of trees swimming upon the water for several days together. He likewise adds, that near the abbey of St. Maurice in Burgundy, there is a fish-pond, in which a number of fishes are put, equal to the number of Monks of that place; and if any one of them happens to be sick, there is a fish seen floating on the water; and

in case the fit of sickness proves fatal to the Monk, the fish foretells it by its own death some days before. This the learned Cambden relates in his description of Cheshire, and the opinion of the trees swimming in the lake near Brereton prevails all about the county to this day, only with this difference, that some say 'tis one log that swims, and some say many.

J. O.



THE
LIFE OF NIXON,
THE CHESHIRE PROPHECY.

SIR,

I HAVE read over your Cheshire Prophecy, and must needs say, that what you have added is to be found in the original, written in doggrel verse: I have read it over and over; and though it is longer than your Prophecy, yet I think the substance of it is there; and I shall now give you some material passages which will serve to make your Prophecy complete. To this I shall add a short account of his life, as I have been able to inform myself of it by old people. I could meet but with one man who remembered the Prophet, and that was old Woodman, of Copnal.

He says, that Nixon was a short squab fellow; had a great head, and goggle eyes; that he used to drivel as he spoke, which was very rarely, and was extremely surly. He particularly had a spite against children, and would run after them to beat

beat them when they came in his way especially if they made sport with him, as he said they used to do, and himself among the rest, when he was a lad. He was at first plough boy to farmer Crowton, of Swanlow, and so stubborn that they could make him do nothing without beating. They could seldom get any thing out of him but Yes and No; and if he spoke much more, it was unintelligible; he would hardly say no and yes, unless he was pinched by hunger. He had a very good stomach; and the report was, that he would eat up a shoulder of mutton at a meal, if they would let him, and a good luncheon of bread and cheese after it. The people had, it seems, a strange reverence even for his stupidity; and they took his silence to be like that of an oracle, as portentous as if he prophesied.

The first time he was found out to be a prophet, was upon this occasion; Farmer Crowton being one day at plough in a field, near the River Weaver, in Swanley parish, and his boy Nixon following him, the boy stopt of a sudden, dropt his bottle and budget which he carried to the field with him, and stood motionless

tionless with his eyes fixed towards Heaven. Neither words nor blows could get him out of this trance for the space of an hour. When he recovered he took up the things he had dropped, and followed the plough. His master, and the men that were at work in the same field, stood by him all the while, taking him to be io a fit; but wondered still that he stood upright, and did not fall down. He himself seemed to be insensible of any alteration that had happened to him. But, for a quarter of an hour after, he talked very rationally of several things that had been done some time before, and dropt expressions of others that were to be done; which presently made his master, and those that where with him, conclude, that Nixon's dulness had something sacred in it, and that his words were oracles, especially when some little things he foretold fell out according to his prediction. It was with this farmer that he lived when he prophecied of his master's ox, as is mentioned in his Prophecy.

I must correct some errors that you have been led into by the imperfect copies of this Prophecy; as that about the falling of the wall, which some zealous people

people have applied to the Church; whereas, in truth, it has a literal reference to the State only, Woodman said, the common tradition has been, that when the wall belonging to Vale-Royal house fell down, it was to denote some remarkable change in the government: That if it was a serene day, and the wall fell inward, it signified an advantageous and happy change; but if it were a stormy day, and fell outward, and any stones fell into the brook, it signified the direct contrary; to this he added, that the Cholmondeley family, whose seat it was, kept several workmen in yearly pay to support the wall, and every month to inspect it all around; that it was buttressed both within and without; and the week before it fell, the workmen gave in their report, that it was so strong it might reasonably last an hundred years, without any repairs.

This, I assure you, is only what the old man told me, but what I have heard from several others, and can get well attested, if it is thought proper: As also the particulars of the falling of the wall, which are these:

“ Upon the fourth of August, 1686,
about

about 11 o'clock in the forenoon, being a calm and clear day, without the least breath of wind, that wall fell flat inwards all at once, and not so much as one single stone fell outwards."

This happening so little a while before the Revolution, it was taken notice of as an accident which was very much to our advantage : And as there was a greater rising for the Prince of Orange in Cheshire than in any other County in England, why may we not imagine that Nixon's Prophecy contributed very much to it? The objection to this may be, that the owner of the house of Thomas Cholmondeley, Esq. was a Jacobite ; and it is not likely that any thing about him could bode well to the Revolution. But his being a Jacobite gives a greater authority to the prediction, and the fulfilling of it. For it is not likely that one, who was an enemy to the Prince of Orange, should let a miracle be wrought in his house in favour of the happy change he soon after accomplished. I should not have made this digression, had not some silly people, almost as stupid as Nixon, but by no means so well gifted in Prophecy, given out that the falling of
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the wall denoted the rising of the pretender: and this too just as he was running away from Scotland.

Old Woodman informed me further, that after it was known what a Prophet Farmer Crowton had in his family, Mr. Cholmondeley sent for the fellow, and kept him at his house, giving him in charge to his steward, whom he ordered to try whether he could make any thing of him, and teach him to read. But Nixon's stupidity increased upon him, the more the steward endeavoured to improve him; and the most he could do with him, was to make him hold his goad right and drive oxen at plough. As he was once in the field with the rest of Mr. Cholmondeley's servants, he let fall his goad on a sudden, as he had dropt his budget and bottle formerly. He stood motionless after the same manner, with his eyes fixed towards Heaven. The servants talked to him, and beat him to get to his work, but all to no purpose. He remained in a sort of a trance for the space of an hour; and then recovering, he took up his goad, and went on with his business as though nothing had befallen him. One of Mr. Cholmondeley's

and

men asked him, what ailed him? and why he stood so long? to whom Nixon replied, that he had seen those things which man never saw before. He then discoursed to the servants that crowded about him for near two hours, and spoke as reasonably as the best of them could have done without any manner of hesitation in his discourse.

He fortold the Civil Wars, the Death of King Charles I. the Restoration of King Charles II. the Abdication of King James II. the Revolution and glorious War with France, and the flourishing state of this Kingdom afterwards: adding that these things will as certainly happen, as that I shall be sent for by the King, and be starved to death. When he had finished his speech, he returned to his natural dulness and silence; and unless he had been in one of his trances, he was always dull and mute; but while he was uttering his prophecies, he spoke clearly, and with an air of assurance, that they would be accomplished. The servants as soon as they came home, told their master of this prodigy; and Mr. Cholmondeley ordered them to write down as much of it as they could remember, which
they

they did, and it is preserved in that family to this day ; together with some less material hints, as hard weather, and scarcity of provisions, &c. which would certainly happen.—That family has always locked it up has a treasure, and whatever pains I have taken to procure a copy of it, I could never succeed, and despair now of getting it. Mr. Egerton, of Oulton, who is nearly related to the Cholmondeley family, has a copy of it also, but he will not part with it. Both of those families do lay great stress on Nixon's predictions ; and I must tell you, they are two of the most ancient and honourable families in our county.

You have mentioned Nixon's being sent for to Court by King James the first. Woodman says it was thus : when he came to Court, that the King gave him in charge to one of his officers, commanding him to keep him in close confinement, and to make strict observations on his behaviour, that he might be assured there was nothing of imposture in him. This gentleman kept Nixon locked up, and going in a hurry with the King to Theobald's, he forgot to take care of him, and leave him provisions
till

till his return ; by which means he was starved to death. It must be observed that Nixon could not speak, except it was immediately after he came out of his trance, and never could be brought to pronounce a sensible word more than aye or no, as hath been said, unless when he was pronouncing his oracles.

Nixon was very grateful to his master Cholmondeley ; he prophesied that the heir to be born to the family, threescore and ten years after should be endowed with every eminent qualification, and arrive at greater honours than any of his ancestors had done : That he should distinguish himself by his loyalty and services to the King then reigning ; and that after the happy settlement which would succeed the struggle, the peace would be lasting, with a continued series of honours and glory to the nation. This child, said Nixon, shall be known by the appearance of an Eagle at the time of his birth, with the circumstances mentioned in your prophecy. A long time before the Eagle appeared, the country people used to look out for it ; and as often as the Lady of Vale-Royal lay in, they would cry, Where is the Eagle ?
When

When will Nixon's heir be born? The appearance of the Eagle was about five and twenty years ago: The Lady who lay in, was aunt to Henry St. John, late Lord Bolingbroke; when she was in labour she heard great shoutings and acclamations of joy; and inquiring the reason, was told the Eagle so long talked of is come. Upon which her sister and Mr. J. S. who are both living, went to the window, saw the Eagle sitting on the bough, and looked at it above a quarter of an hour. It was seen also by several thousands of people, and is such a confirmation of Nixon's prophecy, that the truth of it is no where doubted of either by gentle or simple. As for the miller Peter, he was born about the time of the Revolution; and Nixon prophesied that he should have two heels on one foot, and be knighted; the two heels he hath already, but the spurs are not come to his lot.

An Extraordinary PREDICTION relating to the DOWNFALL of the HOUSE of BOURBON and the HOUSE of AUSTRIA.

Related by Mr. JOHN WESLEY.

A little before the conclusion of the late war in Flanders, one who came from thence gave us a very strange relation; I knew not what judgement to form of this, but waited till John Haim should come over, of whose veracity I could no more doubt than of his understanding. The account he gave was this: Jonathan Pyrah was a member of our society in Flanders, I knew him some years, and knew him to be a man of an unblameable character. One day he was summoned to appear before the Board of General Officers; one of them said, What is this we hear of you? we hear you have turned Prophet, and that you foretell the downfall of the bloody House of Bourbon and the haughty House of Austria; we should be glad if you were a real Prophet, and if your prophecies came true; but what sign do you give to convince us you are so, and that your predictions

predictions will come to pass? He readily answered, Gentlemen, I give you a sign: to morrow, at twelve o'clock, you shall have such a storm of thunder and lightning as you never had before since you came into Flanders. I give you a second sign: as little as any of you expect any such a thing, as little appearance of it as there is now, you shall have a general engagement with the French within three days. I give you a third sign: I shall be ordered to advance in the first line; if I am a false Prophet I shall be shot dead at the first discharge, but if I am a true Prophet I shall only receive a musket ball in the calf of my left leg. At twelve the next day there was such thunder and lightning as they never had in Flanders; on the third day, contrary to all Expectation, was the general battle of Fontenoy; he was ordered to advance in the first line, and at the very first discharge he did receive a musket ball in the calf of his left leg.

When the war was over he returned to England, but the story was got here before him, in consequence of which he was sent for by the Countess of Stair, and several other persons of quality, who were desirous of hearing so surprising an account from

from his own mouth. He could not bear so much honour; it quite turned his brain. In a little time he went stark mad, and so he continues to this day, living still, as I apprehend, on Wibsey Moor Side, within a few miles of Bradforth.

So much for this military Prophet. Mr. Wesley remarks in a note that he is since dead; but we are not able to ascertain whether there be any account of him and his predictions in the papers or other periodical publications of that time. If any Gentleman is in possession of information on this subject, the intelligence is worth communicating to the public.

Part of this prophecy being fulfilled, the objects in view to be obtained by a publication are, what was the exact prophecy? whether the several circumstances mentioned did take place.

FINIS.

